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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, MAY 3, 1900. NUMBER 10.

PLAIN TALK IN PSALM AND PARABLE

By

ERNEST CROSBY

A Book which ought to fine a place in every home where the social questions of the day are studied. Price, $1.50.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

ANNUAL MEETING

Western Unitarian Conference,

TO BE HELD AT

Unity Church, Chicago, May 15-17.

Tuesday, May 15, 8 P. M.

Sermon by Rev. Albert Lazenby. Reception to Delegates.

Wednesday, May 16, 9:30 A. M.

BUSINESS SESSION.

Address of the President, Mr. Lawrence P. Conover, Hinsdale.
Report of the Secretary, Rev. F. C. Southworth.
Report of the Treasurer, Mr. H. W. Brough.
Report of Field Secretaries, Rev. Geo. W. Stone, Kansas City, Rev. Mary A. Safford, Des Moines.
Address by Rev. Fred. V. Hawley, Jackson, Mich., "The Constituency of a Liberal Church." Discussion opened by Rev. Seward Baker, Sheffield, Ill.
12 m. Devotional Meeting, led by Rev. John L. Marsh, Lincoln, Neb.
2 p. m. Western Unitarian Sunday School Society.
4 p. m. Paper by Miss Charlotte W. Underwood, "The Church and the Young People." Discussion opened by Rev. Abram Wyman, Topeka, Kansas.
8 p. m. Platform Meeting. "The Church and Modern Society."
1. "The Real Needs of Modern Society," Rev. Minot O. Simons, Cleveland, O.
2. "A Religion for these Needs," Rev. Leslie W. Sprague, Grand Rapids, Mich.
3. "Agencies for Promoting this Religion," Rev. J. H. Crooker, Ann Arbor, Mich.

Thursday, May 17, 9:30 A. M.

"The Meaning of Certain Modern Religious Tendencies," "Recent Manifestations of Supernaturalism," Rev. Geo. A. Thayer, Cincinnati, O.
Discussion opened.
"Ritualism," Rev. F. A. Gilmore, Madison, Wis.
11 a. m. Paper by Prof. C. M. Woodward, St. Louis, Mo., "Hindrances to a more perfect development of our Public School System."
Discussion opened by Rev. W. S. Vail, Sioux City, Iowa.
11:30. Discussion of Business Problems.
12:15. Devotional Meeting, led by Rev. Ernest C. Smith, Kalamazoo.
2 p. m. Platform Meeting.
"The Religious Outlook,"
In Japan, Rev. T. Murai, Tokio, Japan.
In England, Rev. Albert Lazenby.
In America, Rev. C. E. St. John, fraternal delegate of A. U. A.
3:15 p. m. A Unitarian Grove Meeting at Lithia Springs, Rev. Jasper L. Douthit.
3:45 p. m. Closing Business Session.
8 p. m. The Church of the Twentieth Century.
Its Intellectual Freedom, Rev. Kinze Hirai, Tokio, Japan.
Its Catholicity of Spirit, Rev. F. E. Dewhurst, University Congregational Church, Chicago.
Its Missionary Impulse, Rev. John W. Day, St. Louis, Mo.

UNITY

VOLUME XLV. CHICAGO, MAY 3, 1900. NUMBER 10.

A settled habitation may mean either attainment of the right and opportunity to repose, or apathetic and ease-loving contentment with present conditions. The migrations of the race have been its saving and mark the stages of its growth. Moving-day, therefore, is not wanting in deep meaning. It often speaks of noble ideals realized and worthy aims accomplished. The direction of these family migrations as a whole is toward the larger, airier, more wholesome dwelling-places that are needed to accommodate the enlarging life of the people—an intimation of the progressive building of loftier mansions for the soul.

The University of Illinois has been enriched by the entomological collection of the late A. Bolton of Chicago. It was presented to the University by the executors of the estate. It is said to be the largest and most complete private collection of insects in the world, and represents thirty years' hard labor on the part of Mr. Bolton. This gift places the Illinois University second only to Cornell in its equipment for entomological studies. The paths of learning and attainment are daily being graded by such gifts as these for the youth of our land. May the patient toil of thirty years find its reward in the fresh pathways to God which the study of His "little things" must reveal to the young eyes which study them.

Not to anticipate the good things which were said at the Boston Congress, which, we trust, will reach the readers of UNITY in some form, but to whet their appetites for more. We cannot refrain from quoting Heber Newton's felicitious introduction to his opening sermon on "The Witness of Sacred Symbolism to Religious Life."

> In 1845 a fast day was duly observed in London, as interpreted by a doctor of theology in his sermon on that day, because of "monsters" unheard of theretofore, now common among us, pleading for toleration of all religions and worships.
>
> Of this breed are the "monsters" now gathered here in this congress of liberal religion. We are here not only to plead for a toleration of all religions and worships, Christian, Jewish and ethnic of every variety; we are here to plead for a sympathy between all religions—for the reciprocal recognition of vital truths in each other's religion.

Two representative gatherings of great importance are in session as we write—the Ecumenical Conference of Foreign Missions in New York and the Liberal Congress of Religion in Boston. Their likeness and unlikeness are equally impressive. The Conference stands for a world-wide endeavor to spiritualize mankind. The Congress embodies a consuming desire to understand current conditions and grapple with current evils. Both bear witness that if the aim be broad enough it will afford a common standing ground for all types of thought and belief. If missionary operations, as ordinarily conducted, concern themselves chiefly with preparing men for the life to come; and if the interest and ideals represented by the Congress tend rather to fit men for the next life by enabling and inducing them to make right use of this, every friend of humanity can still join in wishing a hearty God-speed to each.

"Oh, my! I can bre-a-the so nicely out here!" This was the exclamation of a little city girl as she stood in the middle of a twenty-acre meadow on her first visit to the country. It was a juvenile expression of the Canadian Voyageur's feverish longing, toward the close of winter, to cast off his trammels and range au large. What subtle sympathy with nature, as with each recurring springtime she seems striving to reach out into a wider dominion, is this that stirs our sluggish veins? Is it the fierce craving for action and the freedom of boundless space which characterized our savage and wandering ancestors, and lingers only as something to be repressed by civilized men? Or is it rather the thrilling within us of the pulse-beats of the infinite, impelling us evermore, body and soul, abroad into the open?

As UNITY goes to press, the Methodists are gathering in Chicago. The Bishops have arrived from Indianapolis. The greetings between brethren, one of the happy features of conferences, are being exchanged. The conference of 1900 is expected to be the largest in the history of the church and equal lay representation is looked for for the first time. The question of change in the amusement rule in the church discipline will come up. The Chicago ministers have already voted against any change. However, opinions may differ as to their course. All will agree that "discipline" is a word of power and that the great need of the hour is not for any church of any denomination to lend it sanction to more freedom in amusements, but to inspire in its members a longing for higher kinds of relaxation than those which are so largely indulged in. Humanity needs to have the banner of the ideal kept floating. This is the sacred charge of all churches.

"Assets.....4. Jenkin Lloyd Jones." It is so seldom that UNITY puts to sea without the senior editor's hand on the wheel that one of the editorial contributors, orthodox and denominational, is tempted to take advantage of the chief's attendance upon the Boston Congress to say a word about him, with the words quoted above as a text. They occur in the prospectus of the Lincoln Centre, and indicate a fact of profound and general significance. The

primal, perennial and always most valuable asset is personality. The personality that has stood under and behind UNITY for twenty-two years, All Souls' Church for eighteen, and brought the great Lincoln Centre enterprise within sight of civilization, has been also an asset in making up the valuation of Chicago and largely enhanced life-values throughout the land. Such a life is a priceless public possession. In addition to his personal influence, unique, pervasive, widespread, he has furnished inspiration that has lightened and enlightened many souls. Moreover, he has materialized his conceptions in stone and mortar, and wrought them into institutions characterized by present vitality. By the training of corps of workers infused with his spirit he is endowing these institutions with permanence and securing the perpetuation of his ideals.

THEMES OF THE LIBERAL PULPET.

Reactions have an unfortunate tendency to become extreme. The Liberal pulpit came into being partly as an outgrowth of the practical tendency of the times and partly as a protest against the too exclusive other-worldliness of the orthodox pulpit. It is characterized by a genuine love for humanity and a consuming zeal for its immediate betterment. Consequently, evils that are rife and reforms that are needed bulk very largely in its eyes and furnish the major part of its topics.

It is a pertinent question, however, and worthy of serious consideration, whether upon the whole the proportion of attention given to "practical" issues at the expense of the inspirational be not too great. "These ye ought to have done, and not to have left the other undone." In our complex and rapidly developing civilization many wrongs linger and so many ameliorations of condition are demanded that one can easily keep the calendar crowded with subjects of this class all vital and pressing. But is it wise? Social reforms and progress are important, but not all-important. The circumstances in which the people live and work have tremendous moral significance because of their effect upon character, but the motives and ideals which govern them are still more significant, for these fashion life wherever lived. The ethical is much, but it is not the whole. Instruction and denunciation may profitably become occasional avocations, but inspiration is the vocation of the pulpit.

Continuous presentation of municipal mismanagement, of official malfeasance, of industrial non-adjustment, of social inequalities, while often effective in rectifying specific cases of wrong-doing, is not best adapted in the long run, if followed too exclusively, to create that exalted citizenship out of which all civic righteousness must ultimately spring. The fountain will not flow above its source. A community kept constantly in the mephitic atmosphere of political corruption, and fed upon the negations of official and private life, and lashed with the scourge of neglected duty will grow discouraged and inert. No increase of strength to hope or to undertake can be developed in this way. Inspiration to noble living and courageous endeavor must come from the divine uplands. The positive affirmations are most instructive. God is greater than man, or man is nothing. The eternal life is more than this, or it becomes a simple problem in mathematics whether this life is worth living.

Brethren of the Liberal pulpit, let us consider whether it were not wiser to preach, not man less, but God more; to fortify attempts to right present wrong with a constraining sense of eternal righteousness; and give courage to antagonize evil men by creating a consciousness of abiding in the shadow of the Almighty.

EDITORIAL CORRESPONDENCE.

The Liberal Congress made no mistake in coming to Boston, the fears of some of its friends notwithstanding. The venerable and stately First Church has been filled for seven successive sessions with large audiences that gathered promptly, staying patiently to the end, nothwithstanding the fact that oftentimes the time limits of the programme were strained. Once we thought we would seek the cozier chapel room, where the acoustic treacheries of Gothic architecture were less manifest; but the chapel, though large, was so uncomfortably packed that we never tried it again.

The opening service on Tuesday evening was a study in contrast. Dr. Newton, polished, scholarly, part of the time scholastic, appealing to history, tradition and symbol, pleaded for a great brotherhood of the race, and the inclusive fellowship for the day. He was followed by the "Golden Rule" mayor of Toledo, plain, with no pretention to literary culture, with the freedom of the stump and the vernacular of current politics, a Celtic disregard for formal logic, arraigning present conditions in the interest of that better civic order that he sees near at hand. Both reached the same conclusion and attained like results in the minds and hearts of their listeners.

This first meeting gave the keynote of the whole Congress, of which I cannot now speak in detail. Up to Saturday morning, the time of present writing, the programme has been carried out to the letter, with the exception of the substitution of Vice President E. P. Powell for the place assigned to Dr. Thomas, the president, and that Rabbi Fleischer of Boston took the place originally assigned to Dr. Hirsch of Chicago, and that Mrs. Anna Garlin Spencer of Providence was kept at her home by severe illness.

The character of the message was already foreshadowed by the programme. Obviously the highest enthusiasm was reached by those speakers who touched upon the social duties and the unifying forces of today. To specify any particular speaker would be unfair to all of them, but it is worthy of note that Prof. Edward Cummings, on "The Curve of Social Progress"; Prof. Charles Sprague Smith of the People's Institute, New York; Mr. Charles B. Spahr of the Outlook staff, and Mrs. Frederick Nathan, of the Consumers' League, New York, all of them preachers out of the pulpit, proved themselves not only

bringers of a prophetic message, but gifted with the prophet's zeal in delivery.

Mr. Powell presided over the Philosophic Session; the general secretary over the Scientific Session; Dr. Janes was at home with the Historical and Comparative Session; Edward D. Mead conducted the Social Session; Rev. C. F. Carter directed the Institutional Session, and Rabbi Fleischer presided last night over the Fraternal and Interdenominational Session. Here, as on previous occasions, this last session was the least kindling and enkindled, though the utterances were dignified, gracious and wise. The suggestion of denominational names, the consciousness of sectarian lines, unconsciously throws the speakers into the attitude of apology and explanation rather than of prophecy and inspiration.

The business of the Congress was intrusted to the committee of which Mr. Carter was chairman, and was carefully attended to and offered with due deliberation. Indorsing the vote taken at Omaha, and the almost unanimous recommendation of the board of directors, the word "Liberal" was omitted from the title, not from any desire to avoid the thing, but, on the contrary, for the purpose of realizing it more fully and avoiding the misapplication and double meaning which has gathered around even this one of the best of words. The Congress recognized that in its antecedents, constituency and purpose it was not in any sense a Congress of "liberals" versus "orthodoxy," but a Congress including "liberals" and orthodox." To further emphasize this inclusiveness, the following resolutions, introduced by the committtee, were unanimously adopted as the message of the Boston session, and are sent forth as the invitation for further co-operation to workers of whatever name and whatever fellowship:

"The congress of religion, assembled at Boston in its sixth general session, would set forth the spirit that it seeks to promote and the principle for which it stands.

"It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of differing views will lead to finer catholicity of mind and more efficient service of men. Hence, it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

"Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

"It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges."

The following officers for the ensuing year were elected:

On recommendation of the committee on nominations, whose report was presented by Rev. F. E. Dewhurst, the following officers were elected: Hiram W. Thomas, D. D., of Chicago, Pres.; Jenkin Lloyd Jones of Chicago, Gen. Sec.; Leo Fox of Chicago, Treas.; Col. T. W. Higginson of Cambridge; E. G. Hirsch, Ph. D., of Chicago; Rev. R. Heber Newton, D. D., of New York; Alfred Momerie, D. D., of London; Rev. Samuel M. Crothers, D. D., of Cambridge; E. P. Powell of Clinton, N. Y., Vice-Presidents.

The Directors elected are: Dr. L. G. Janes of Cambridge; F. E. Dewhurst of Chicago; Mrs. Frederick Nathan of New York; J. H. Crooker of Ann Arbor, Mich.; John Faville of Peoria, Ill.; Granville R. Pike of Chicago; R. A. White of Chicago; W. C. Gannett of Rochester, N. Y.; Charles F. Carter of Lexington, Mass., and Nathaniel Schmidt of Ithaca, N. Y.

Thanks to W. S. Key, the press agent of the local committee, and the assistant secretary of the session, the Boston papers gave generous space to the meetings, nothwithtsanding the fact that the Congress was overshadowed by a great convention of manufacturers, innumerable club gatherings and much political exploitation. Thanks also to the diligent finance committee, of which John C. Haynes was chairman, and the indispensable George N. Falconer of the far West was secretary, the subscriptions and contributions from Boston were large enough to cover all the expenses of the Congress and those of the speakers in attendance, with something left over toward printing the full proceedings of the Congress in pamphlet form.

I write Saturday morning. This afternoon the faculty of the Harvard Divinity School, with the assistance of the ladies of Cambridge, offers the Congress a social reception at the Phillips Brooks house, on the university campus. Tomorrow morning your correspondent preaches in the Hancock Congregational Church at Lexington, the pulpit of which is made inviting by the fact that it is generally occupied by the warm heart and open mind of Charles F. Carter, whose persistent labor and tireless energy, joining with that of Dr. Janes and their associates on the local committee, have made the Congress the decided success it is. In this connection, as senior editor of UNITY, as well as in the name of the Congress, I gladly bear testimony to the gracious cordiality and painstaking hospitality of Rev. James Eells, the pastor of the First Church. The church expressed its hospitality in beautiful flowers, the tones of its noble organ and the exquisite singing of its choir, but most of all in the geniality and fellowship of its pastor.

Tomorrow night the closing session of the Congress will be held in the Shepard Memorial Church at Cambridge, Dr. Alexander McKenzie, pastor. Dr. Samuel Crothers and your correspondent will make the closing addresses. Next week I hope to take the long route home via Washington and its sunshine, and to be in my pulpit at All Souls, Chicago, May 4, to reflect something of the spirit of the Congress. In the next issue of UNITY fuller particulars concerning the publication of the utterances of this sixth session of the Congress of Religion will be given. In many respects this is the most significant session yet held. It has been by far the best supported by continuous attendance, by newspaper notices and by the interest we received at the hands of ministers, professors and laymen of diverse professions, positions and callings that constituted a noticeable element in the attendance. Its accent of unity and message of fellowship were never more confident or more ably and lovingly expressed. More anon.

J. Ll. J.

Boston, April 28, 1900.

A PRAYER.

Oh! may I find the truth,
Though ideals be shattered and forever lost,
I count not the cost.
Let me not blindly trust,
But strive to see behind the action—motive.
Thus am I just.
I would not dare remain
In ignorance, though bliss it be,—I must seek,
Else were I weak.
Let not convention bind,
Let no creed nor man obscure truth's light for me,
Thus am I free.

S. GERTRUDE WARRINGTON.

Jamestown, N. Y.

Good Poetry.

CRADLE SONG.

Lullaby! O lullaby!
Baby, hush that little cry!
Light is dying,
Bats are flying,
Bees today with work have done;
So, till comes the morrow's sun,
Let sleep kiss those bright eyes dry!
Lullaby! O Lullaby!

Lullaby! O lullaby!
Hushed are all things far and nigh;
Flowers are closing,
Birds are posing,
All sweet things with life have done;
Sweet, till dawns the morning sun,
Sleep then kiss those blue eyes dry!
Lullaby! O lullaby!

—*William Cox Bennett.*

THE SANDPIPER.

Across the narrow beach we flit,
One little sandpiper and I;
And fast I gather bit by bit,
The scattered driftwood, bleached and dry.
The wild waves reach their heads for it,
The wild wind raves, the tide runs high,
As up and down the beach we flit—
One little sandpiper and I.

Above our heads the sullen clouds
Scud black and swift across the sky;
Like silent ghosts in misty shrouds
Stand out the white light-houses high.
Almost as far as eye can reach
I see the close-reefed vessels fly,
As fast we flit along the beach—
One little sandpiper and I.

I watch him as he skims along
Uttering his sweet and mournful cry;
He starts not at my fitful song,
Or flash of fluttering drapery;
He has no thought of any wrong,
He scans me with a fearless eye;
Stanch friends are we, well tried and strong,
The little sandpiper and I.

Comrade, where wilt thou be tonight,
When the loose storm breaks furiously?
My driftwood fire will burn so bright;
To what warm shelter canst thou fly?
I do not fear for thee though wroth
The tempest rushes through the sky;
For are we not God's children both,
Thou, little sandpiper and I.

—*Celia Thaxter.*

SWEET VOICES.

There is no power of love so hard to keep as a kind voice; but it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, while at work and while at play, to get and keep a voice which shall speak at all times the thought of a kind heart.

But this is the time when a sharp voice is more apt to be acquired. You often hear boys and girls say words at play with a quick, sharp tone, almost like the snap of a whip. If any of them get vexed you hear a voice which sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one gets a voice or a tone which is sharp, and which sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the listener. Some people have a sharp home voice for use, and keep their best voice for those they meet elsewhere. We would say to all girls and boys, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.—Boston Journal.

Proceedings of the Wisconsin Congress of Religion.

Held at Green Bay, Feb. 27-28, 1900.

WEDNESDAY EVENING SESSION.

Mr. F. C. Cady, of Green Bay, presiding. After the singing of a hymn, the Rev. J. R. Macartney, of Oconto, offered the following praryer:—

Almighty God, our heavenly Father, we are gathered together this night in this Thy house, with our hearts and our thoughts directed towards Thee. We will not commence this gathering without invoking the divine blessing and presence. We desire to thank Thee for this opportunity of mutually encouraging one another in the Christian life; we pray that Thou wouldst cause our hearts to burn within us as Thou dost talk with us, and as we speak with one another concerning the things of the kingdom of God. We desire to introduce the kingdom of God into our hearts, and into this, Thy world; we thank Thee for all that Thou hast done towards this in the past; we thank Thee for the thoughts of the wise, the prayers of the devout, the labors of the good, and above all we thank Thee for that revelation of Thyself, which Thou hast made in Jesus Christ, whose we all are, and whom we seek to serve. We all desire to be like that One that Thou hast set before us, who has shown us what God is and what man may become. We do thank Thee for this link that binds us around the throne of God, and we pray Thee that as day by day we seek to let Thee become incarnated in our lives that Thou wilt help us receive the truth as it comes from all the sources available to us. May we open our hearts; may the entrance of Thy truth give us all light; and now, oh, God, we pray Thy blessing to rest upon the deliberations of this night; come Thou by Thy presence into the hearts of those that are to speak, and are to lead our thoughts; may comforting and helpful words be spoken; may beneficial and permanent results come from this Congress; may we all be made better, and may Thy kingdom be advanced; may we all love Thy truth and Thy Son more. These things we ask in His name. Amen.

The Chairman:—Friends of the first Wisconsin Congress of Religion, I never expected to be called upon to fill Mr. Titsworth's place anywhere; I never expected to be able to fill his place anywhere; and yet I have been asked to preside at this meeting, over which he was to have presided, as he was obliged to leave the city.

The subject that we take up this evening is "Prophetic Voices," and the first discussion that we have is upon "The Prophecy of History; or, The Achievements of the Nineteenth Century," by the Rev. Mr. Frizzell, of the Congregational Church, Eau Claire.

Mr. Frizzell, of Eau Claire:—Mr. Chairman, ladies and gentlemen, members of this first Congress of Religion of Wisconsin, if the chairman is in a bad predicament, I want you to let your sympathies go out towards me also. I have kept track of at least twelve speeches that have been made to this audience to-day, and it seems to me like a good deal of imposition for me to try and add anything to what has been said. I don't like to make apologies, nor explanations, but I do want to say this, that I am not responsible for this world-wide high and deep problem that is before us to-night. When I was requested to take some part in this program, I sent a topic that I had spoken

on I think the previous Sunday night, which was, "Some Achievements of the Nineteenth Century," and it appears here now as "The Prophecy of History; or, The Achievements of the Nineteenth Century." If I were capable of canvassing the subject, I might keep you a week. In the second place, I disclaim all aspirations to be a prophet; I am neither a prophet nor the son of a prophet. I wish I might be a prophet, but I don't claim to be that, and I expect to keep very close to the earth to-night, not only because my subject is so great that I must needs keep there, but I notice by the program that I am to be followed by one who has a subject that will carry you away into the realm of vision, and then Mr. Jones is to tell you, what next?

Had I time I would treat my subject under three heads—the nineteenth century as a revelation, as an inspiration, and as a prophecy. I don't hope to be able to do more during my twenty minutes than to read a brief outline of my subject.

THE PROPHECY OF HISTORY; OR, THE ACHIEVEMENTS OF THE NINETEENTH CENTURY.

By Rev. J. W. Frizzell, Eau Claire.

There is a unity in the centuries; they are all bound into an unbroken chain; the nineteenth century is the child of all the past centuries; it is the parent of the ages yet to come. We make a great mistake when we break entirely with the past, or when we try to run away too fast into the future. There is a unity in the centuries; there is a plan and purpose in the centuries and there has been a progress in the centuries; at first very slow, then somewhat tardy, and in this nineteenth century progress has been very rapid. It is a long distance from the nomad to man; it is a comparatively long distance from the barbaric savage man to the present semi-civilized man, and that is about as far as we can claim to have gone yet, to be in a semi-civilized state. Let us then look for a few minutes, by way of introduction, at some of the great achievements of all past centuries. We can sum the greatest achievements up very briefly. First, the invention of human speech, the invention of an alphabet by which the thoughts of human speech have been crystallized into the literature of the world; second, the invention of numbers and mathematics, the mariner's compass, the invention of the telescope, the barometer, and the thermometer, the invention and discovery of the crude appliances and crude vision of the laws of chemistry, the discoveries of electricity, the discovery of the law of gravitation, and Newton's laws, the differential calculus, Harvey's discovery of the circulation of the blood, the discovery and achievements in art, in law, and the great religions of the world. These are the great achievements of all the preceding centuries. Let us look then briefly at the nineteenth century, as a revelation. This century, in the first place, has rediscovered all the things that I have named, and has made great additions to the vision that man has received of all these things, has given these things a wider application; this century has received a greater revelation of the universe and its mysteries, of man and his problems, than possibly all the preceding centuries. I know that the great prophets lived, and Christ lived and taught and died, and rose again long years and centuries ago, but what He said and what He did has received a larger interpretation and a larger expression in this century than it has ever received in the past centuries. Putting the matter very generally, men have acquired a greater mastery over nature in the nineteenth century than in all previous time. I want to say a few things by way of illustration of that general proposition. In the first place, in regard to the means of travel, and the distribution of commodities, these things are all commonplace to us, but because they are commonplace, it does not say that they are not great. During the nineteenth century, the methods of traveling and distributing of commodities have undergone a complete revolution; yet within seventy-five years the invention of the railway, the steamship, the electric street cars, the bicycle, the automobile, the elevator that takes you up into the sky-scraping buildings—take these appliances out of modern society for three weeks, and modern society would be disorganized. The means of communicating thought have been revolutionized in this century; Morse invented the telegraph in 1837; the first Atlantic cable was laid in 1858; we now have fourteen ocean cables; the telephone, the phonograph; the printing press has been so developed in this century that it scarcely bears any resemblance to the printing press of the previous centuries; wireless telegraphy has been made a possibility within a year or two; telepathy has been talked of as one of the new means of communication; and telecomosis, when you can sit here and move things beyond you, still subjectively, psychically, and I suppose this will be demonstrated scientifically in the near future; our practice and faith in power would seem to make all these things a possibility in the near future. The means of getting fire has been revolutionized by a very small invention, the friction match; take the friction match out of society to-day, and what a disability we would be in to-morrow—just a friction match. We have learned this century the value of dust; if it were not for dust, we would not have any diffused light; the sun coming in the window would cut a clean swath across the building, and the rays would be dark; and it is found in this century that we owe a great deal of the beauties of nature to this annoying thing that is such a pest to us, at least in the summer dust. The methods of manufacturing have been revolutionized in this century; the machines have taken the place, to a very large extent, of the human hand; we talk of manufacturing, but we are in the age of machine-facturing. It is estimated that the productive power of man, by the use of machinery, has increased in this century two hundred fold, that is, by the aid of all our machines to-day, steam engines, water wheels, electric motors, gas engines, gasoline engines, and all of these new methods of applying the power of nature, have increased the productive power of man's arm two hundred fold; that means that the average man of today is having as much done for him, and he is doing as much in this world on an average, as two hundred man would have done a century ago.

Howe invented the sewing machine—a very crude kind of a thing—in 1846. The spindles and machines that are turning in our country, and in England, and in Germany, and the other countries of the world today are almost beyond human computation. As great a revolution has taken place in the method of making garments and the method of handling iron with the great derricks and cranes and trip hammers and furnaces handling iron and steel by the tons of weight, and doing it as easily as you can wield an ordinary, common nail hammer.

The profits of the Carnegie steel works have been estimated for the last year to be $42,000,000—one steel plant handling an amount of iron and steel that the profit alone amounted to $42,000,000 in a year!

Art has been revolutionized in this century. The method of getting artificial light has been revolutionized in this century. Gas, kerosene, electricity, acetylene, have completely revolutionized our method of getting artificial light. This has had its bearings upon art.

Daguerre, in 1839, made his crude tintype; today we make pictures of everything on the earth and in the heavens, in the sun, the moon and the stars, by measure of the telescope and the little sensitive photographic lens and film, we photograph the distant stars, and cause the rays of light to yield their secrets and tell what is the chemical composition of these distant planets. Yea, we go farther than that—we photograph the lightning; we go farther than that—we photograph the thunder; and you can photograph the songs your soul sings. We photograph the bacteria, and we photograph the distant stars. We photograph the motion, we photograph the colors. The telescope, the microscope, the spectroscope, which was not invented till 1860, and the X-ray machine—these four things alone have given us a thousand-fold larger conception of God's universe than our fathers ever dreamed of. The discovery of the atomic theory has revolutionized chemistry; the discovery of anesthetics in 1846, and the discovery of antiseptics in 1865, have since that time revolutionized surgery, and thousands of people are being saved from going hastily into the grave. The discovery of the cell theory of life and the germ theory of disease have revolutionized the practice of medicine. Some people have gotten entirely beyond it and left it behind, and cure you by suggestion and thought. As to one achievement that is being grappled with at the present time, it is estimated that if it comes to light in the next two or three years, and its claims are verified, it will be the greatest boon to man of any invention he has ever come in contact with—liquified air. We don't know very much about it yet.

This century has witnessed a great development in the political and social forces, and you have heard these discussed on all hands during this convention. The people are beginning to realize that there is a divinity in the state; that the kingdom of God is emphatically a thing of this earth, and that all the people have divine rights and divine duties, and by and by they are going to recognize their rights and fulfill their duties. We are beginning to recognize that we can only be free by submitting to the laws of righteousness.

That has been strongly emphasized already in this convention. As a Congregationalist, if I were going to run the church in my way, I might work that we might have things that existed in Massachusetts not so long ago, when the franchise was limited to people who were qualified to receive communion in the Congregational Church.

That would be a great boon for our denomination these days. I do not know how the political boss and the political machine and the political parties would take to it, however. We do not propose to make religious tests just now. With a great many people it is fashionable not to be religious. We have freed the slave in this century, in this country at least, and that was a great achievement; in fact, slavery itself was a great achievement in some of the centuries of the past. At one time it represented one of the capital achievements of civilization—that is, it was far more civilizing and human to make a man a slave than to eat him. It was a great improvement on cannibalism. We freed the slave, but we have been too generous on the one hand and too stingy on the other hand with the franchise. We have given it to too many people—criminals and other classes that ought to have their franchise taken from them—and we have not given it to thousands of women that ought to have it.

We are beginning to be in this century as never before; the altruistic spirit is eminent in nature and in men, and is being emphasized in a broad way as it has never been before. More people are working for the good of others than ever before; more people are working for the good of the coming centuries than ever before, and I will sum this matter up by saying that the greatest characteristic of this century is the democratic and altruistic spirit. I have not time to expand on that fact; much has been said on it in this convention.

This century has witnessed the greatest industrial revolution in history. This industrial revolution has brought new emancipation and new slaveries, and that is one of the things that is causing the unrest, the discontent and the discussion, and the groping and feeling the way out to something better in the near future. People have been afraid that if the population increased very much there would not be room enough on earth for the people, but in this century wealth has grown ten times faster than the population. It is possible in the next century that it will grow a hundred times faster than the population.

Poverty and wealth is a very relative comparison. It depends entirely upon your viewpoint; but wealth is being nominally congested into the hands of a few, as has been pointed out already. As far as the nominal possession of wealth is concerned, the rich and the poor are getting farther apart; as far as the joys and advantages that wealth brings to society, the poor and the rich are nearer together than they were before. Let me illustrate that by way of a proposition.

While you go to sleep tonight hundreds and thousands of people will be toiling, machines running and trains running and cabs and business running to furnish you with a paper tomorrow morning that will cost one cent. It may represent great aggregation of capital but what it is doing for the world a poor man can buy for a penny tomorrow morning. Notwithstanding this there are very many dark spots and plague spots in our civilization. The submerged tenth or seven-tenths or however you wish to put it; one-third of the families of London live on less than $5 a week but they live in London and they would not live anywhere else or out in the country or in the backwoods, for four times the amount. They live in London.

So there are some things of compensation even in these dark spots, from certain viewpoints.

This has been a century of great mental revolution and evolution. If I were going to put down what I considered to be the greatest achievement of this century, I think I would put down the discovery and development of the theory of evolution itself. The world is beginning to find out that that is "God's way of doing things"; that God has been doing things for long millenniums through the process of evolution.

This theory has revolutionized man's conception of things in time, just as the new astronomy revolutionized man's conception of things in space. It has given us a new viewpoint from which to study everything from the universe down to the bacteria and the monad. The scientific spirit that has been associated with it, of careful investigation and examination, weighing facts pro and con, has given us a new method of thought. It has given us freedom of thought, freedom of speech, the right of examination, to criticise and weigh results, to throw away the bad and keep the best.

The thought of the world must be restated, then, in the light of these new discoveries. It is causing a great deal of ferment and agitation and unrest, but the process must go on. We should dread stagnation rather than ferment. As the result of these new dis-

coveries and new inventions, we have larger conceptions, then, of the universe, of God, of man, of space, of sin, salvation, revelation, inspiration, incarnation, resurrection, immortality. They have nearly all been touched upon in this congress. There has come to us a better balance between the old and the new, between the selfish or preservative forces and the progressive and altruistic forces and spirit. There can be no new without the old; there can be no new without the death of the old; the new is just as sacred as the old. Search out the past for what is best; but put side by side with it the balancing force, "Behold, I make all things new," and correct your fears by this, that "Nevertheless the foundations of God stand sure." These three things must be associated. All that is essential will abide; much that is temporary and transient will pass away. The great authoritative guide to every man and every woman is what the scriptures call the Holy Writ, the spirit of wholeness, the spirit of completeness that voices itself through history, through the records and monuments and tombs, and voices itself in your soul, and in a thousand channels, pointing you upward to a larger outlook of life, and to larger achievements on your part. This divine impulse stimulates you to think and act—I was going to say independently, but not that—in harmony and in sympathy with the eternal dictates and laws of God that are written in all the universe. Build your wall at the angle and what will happen? The forces of gravitation will draw it down to ruin. Build it plumb, or in sympathy with the law of gravitation, and it will keep it poised erect. The same force which, when you get in sympathy with it, enables you to stand, when you put yourself out of sympathy with it, drags you to ruin, and there is nothing more arbitrary in God than that very law.

The nineteenth century has an inspiration. There never was such a time; there never were so great opportunities; the world was never so enriched as now. On the other hand, the world's strife was never as intense as now; there never was a time when people had more opportunities to be and do, and yet there never was a time when there were so many demands put upon them to be what they ought not to be—more things to help, more things to hinder.

Society is yet full of paradoxes. The purpose that God has in the ages or centuries is not yet completed. God's temple is still being built and erected; timbers are being felled and hewn and squared that are yet to go into the final product. Society is still full of warring forces. The war spirit seems to have increased in this century. Europe has a standing army of 3,000,000. It takes seven more millions of men to support that army, directly or indirectly.

The horrors of war, however, have grown less. We had a great expenditure of millions with Spain, and we only lost a few men. Creed seems to be on the increase, philanthropy seems to be on the increase; both seem to be increasing. Temperance seems to be on the increase; intemperance seems to increase. Religions, from certain viewpoints, seem to be dying out, and new religions are springing up. These are paradoxes; they will be outgrown by and by. The nineteenth century is a prophecy. Many problems have been solved or partially solved; many new problems have been created, and they remain to be solved. The great problems of the nineteenth century, vast material and intellectual problems, the inventions and the discoveries and the intellectual interpretations of the facts of nature, are a prophecy of other problems; they are a prophecy of new problems. We are talking about the old theology and the new theology, the old psychology and the new psychology, the old science and the new science, the old man and the new man, the old woman and the new woman—everything seems to be in a groove now—the old and the new, but that is a relative viewpoint. Viewed from the viewpoint of the beginning, this is the oldest century of all the centuries. This is the oldest theology and the oldest thought of all time. It ought to be the ripest. It all depends on your viewpoint.

If you make the beginning your viewpoint, the new is the old. If you make this your viewpoint, the crudest is the old.

The greatest problems of the future are going to be social and spiritual problems, and they are going to be great problems. There is going to be a great coming together of religious forces.

This Congress of Religion is a prophecy of that, and many that are tonight frightened by it will fall into line and help push it along. There is going to be a great coming together of the religious forces of the civilized nations of the earth; there is going to be a greater manifestation of righteousness; the world is waking up to it and demanding it. The present divine life is being recognized as touching all men. The Christ spirit and the Christ ideal are going to become much more aggressive in the near future than they have been in the past; they are going to become more like what they call a "compound" down in the Standard Oil works. I spent several days down there some time ago. I went into one great building of the refinery, and I asked all kinds of questions, and among others I asked: "What do you do with this commodity? What do you call that?" "That is a compound." "Well, what is it a compound of?"

"That is a sercret. Nobody but the company knows that, and they won't give it to the world. That is a secret." "What is it for?" "It is put in the crude oil to counteract or take out the dangerous elements, so that when you put the kerosene in your lamp the chances are ninety-nine to one hundred that it will not explode."

Christianity is a compound put into society, and when it is properly put into society it is going to take out the dangerous elements. Wars will cease; we will live more like brothers than we have done in the past. Atheists and philosophers have said Christianity was outgrown, but it reminds me of a story of a ship captain and his little boy. Coming across the Atlantic, they encountered a great storm. The father was tired out standing at the wheel, facing the boat into the storm; but after the storm passed his little boy, sitting at his side, saw that his father was sleepy and tired, and said: "Father, let me steer the boat." "All right; do you think you can do it?" "Yes, I am sure I can do it." The father pointed out a star to the boy and said: "You steer the boat straight for that star," and the father lay down to sleep. Pretty soon the boy woke the father up. "Father, father, wake up. Show me another star; I have passed that one." Now, there are some people foolish enough to believe that we have already passed everything that the past has brought to us; but we have not. We need to get up that way yet; we need to get up toward the teaching and the spirit of the Christ, and when that is incarnated in us as it should be, and as we have been told today that it ought to be, the thousand problems that baffle us today will have a grand solution.

What contributions are you going to make to the solution of these political, social, spiritual problems of today and the future?

Let me close by a few lines which seem to sum up by way of visionary outlook what we may expect in the coming century:

"There shall come from out this noise of strife and
groaning
A broader and a juster brotherhood—

A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to the other
Be as Christ would have him—brother unto brother.

"There shall come a time when brotherhood shows stronger
Than the narrow bounds which now distract the world;
When the cannons roar and trumpets blare no longer,
And the ironclad rusts, and the battleflags are furled;
When the bars of speech and creed and race, which sever,
Shall be fused in one humanity forever."

The Study Table.

FAITH AND SIGHT.

Mr. William P. Merrill, the author of this very artistically printed and bound book, is the hard working and successful pastor of an active Presbyterian Church in Chicago.

The author attempts to point out the way in which agnosticism or the theology of natural science and Christianity or the true subjective theology may be reconciled and the truths of both be thoroughly organized in a new and better system. He accounts for these antagonistic theologies by defining the ideal end or function of theology as twofold. On the one hand, it has to "provide a rational basis or explanation for the religious instinct." On the other, it essays a "spiritual interpretation of the facts which science discloses." This twofold function theological systems have only in rarest instances fulfilled with high degree of sufficiency. They'd rather have allowed one or the other aspect to predominate and have thus become partisan and antagonistic. In his study of agnosticism he finds its virtues many and of great import. The agnostic conception of God as the "Infinite and eternal energy from which all things proceed" and "which makes for righteousness," is considered the true one, though even this is rather too definite as being "an attempt to define the infinite." This view is supported not only by the discoveries of science, but also by the Scriptures. Admitting, then, the agnostic position that God is not knowable with absolute certainty, he undertakes an estimate of the essential truths of subjective theology, or Christianity, and discovers "that God can be validly represented only in terms of human spirit;" that He has been represented in the Bible, "the truest written representation of His nature," and "in a Perfect Man, whom we rightly regard, and worship, and teach as divine." The reconciliation of Christian theology and Agnosticism or Naturalism is for the author shown at its best and highest in the "True Theologians of Today," pre-eminent among whom are Alfred Tennyson and Robert Browning. In a rather brief but readable fashion the author portrays the main outlines of their theological doctrines, and points the way in which these poet-theologians consummate the marriage of Faith and Sight, the reorganization in unity of the really valid factors of both the Christian and the agnostic theology.

Space does not allow any extended criticism. But one or two cardinal matters of the work require some notice. The spirit, and aim of the author are most commendable. He exhibits the philosophical qualities of open-mindedness, impartiality, in good measure; but the defective features of the work consist in a vague and quite limited view of not only agnosticism in its scientific relations, but other fundamental problems which are abundantly raised and unsatisfactorily dealt with in these pages. He nowhere gives any definite statement of the exact meaning of the term, "agnosticism." There is no call for obscurity in the employment of the term; its diverse significations have been excellently discriminated and explained by special students. Terms of indiscriminate reference are to be eschewed in writings, till they get a specific meaning. Agnosticism may refer to the method or the object of knowledge or the subject that knows, or even other aspects of human concern. In fact the discussion is not likely to show the agnostic or the theologician the error of their respective ways. The enthusiasm of the author for his ideal is too strong and vigorous for his logic as well as his grasp of the deeper things of philosophy.

But as a very readable and popular presentation of this theme, it can be recommended to those who have interest in such problems and in the advance being made in certain quarters of the theological world of the present time. W. Smith.

A DIVIDEND TO LABOR.

This is a book for employers, as the subtitle indicates; "a study of employers' welfare institutions." This might be taken in a double sense and as such one interpretation would be welcome to some critics of profit-sharing, who, with some justice, might say, "employers' welfare" demanded his making concessions to his work-people. The record of what Prof. Gilman calls indirect and direct dividends to labor is a valuable one, and their educational significance in the evolution of industry must not be overlooked. Every such experiment on the part of an employer is important in spite of the sneer of the advocate of democracy in industry, but Prof. Gilman has hardly done justice to present democratic possibilities in industry. In his first and last chapters, on the philosophy of the subject he ought to have amplified a statement which appears in his seventh chapter on "British employers' institutions": "Employers' institutions for the benefit of their workmen have had much less extensive development in the face of the trade union, the co-operative store and the friendly society." The fact is, there is scarcely a worthy project recorded in the book which has not its duplicate in Great Britain under democratic control. Every discussion of welfare institutions is vitiated which reflects a comparison of those provided by the work-people and those provided for them. The possible relation of welfare institutions to citizenship also suggests doubts, but as before said this is a book for employers, and as such is full of suggestions.

A chapter is devoted to Robert Owen, an admirable brief account of that prince of manufacturers. Under the designation "An Indirect Dividend to Labor" came the long chapters on Germany and France showing interesting and successful efforts to establish peace in individual industries. In Germany the patriarchal system still persists, but "the independent spirit of democracy and the socialistic trend" have weakened the old relationship. It is noticeable that nearly all these welfare institutions, some of which are conducted by the workmen themselves, are independent of the industry, in which no workmen's representative is known. A workman's council frequently administers the benefit funds. In the case of the Peters firm at Elberfeld, "the council consists of a partner of the firm, who presides without a vote, and eight members who must be over thirty years old and have seen ten years' service in the works; half of these are named by the firm and half are chosen by the general assembly of the work-

men." The quasi-representative institutions seem of more permanent value than paternalistic benefit which may cease on the death of some benevolent employer. The possibilities of this system are portrayed in an account of the Hamburg-Berlin Venetian Blind Factory. "All changes in the rules of the factory and the business are to be approved by the body of workers; a one-sided alteration of the labor contract is not permissible. A general assembly of this kind in 1890 discussed the project of shortening the labor day. According to its decision, the council voted, April 28, that the eight-hour day must be rejected as impracticable, and that the proposal of the firm to introduce a nine-hour day without reduction of wages be accepted. On the 31st of December, 1891, the firm made a scale of wages for two years to come; a trial of an eight-hour day was made in January and February, and the workmen agreed to accept this scale for the shorter day, for it had become plain that in eight hours they did as much as before and saved the firm some waste." Chapters are also devoted to Holland and Belgium and the United States.

It is not possible here to note the various attempts of employers to improve the life of their work-people, from free lunches to libraries and houses. The same principle is involved in all the attempts. Every such improvement as the National Cash Register Co. makes in Dayton, Ohio, in the way of beautifying its works and the homes of the workers, is a progressive step which may be of advantage to labor generally, even though undemocratic. But the greatest spiritual gains certainly come from such efforts as those of Mr. Van Marken in Holland and Mr. N. D. Nelson in Illinois. Both of these employers have devised institutions which are of great immediate benefit to the employees, both live in the midst of the industrial community, both look toward a future when the industry may come under democratic control. Prof. Gilman gives satisfactory accounts of these enterprises, but seems hardly to do justice to the contrast furnished by such communities as Pullman, Homestead and Joliet, where the employers' benevolence has been more than neutralized by harsh economic relations.

It would have added to the value of the book for the general public and possibly also for the employer if a better idea had been given of the attitude of employees to the welfare institutions. A bare statement of what is done does not necessarily describe the result. It would not be fair to class together the South Metropolitan Gas Company of London, whose profit-sharing was introduced to kill a trade union, or the club of the Chicago City Railway, whose employees are notoriously dissatisfied with the bonus paid by Mr. S. M. Jones to the employes of the Acme Sucker Rod Works or the provision for the operators made by the Chicago Telephone Co. It is not sufficient either to record what the employees said years ago as in the case of the Waltham Watch Co., where a pamphlet bearing the date 1887 is called in evidence. Prof. Gilman himself says it matters much how these things are done if fraternalism is not to be offensive."

Many employers could doubtless take a stronger medicine than Prof. Gilman has given them, but it is a pity more stress could not have been laid upon the possibility of working toward a more permanent harmony than these tentative, even though admirable, examples furnish. The book includes a good list of profit-sharing establishments and a bibliography.

Charles Zueblin.

University of Chicago.,

The Sunday School.

A Course of Study in the Non-Biblical Jewish Writings.

NOTES FROM THE MOTHERS' NORMAL CLASS OF ALL SOULS CHURCH, CHICAGO.

Prepared by E. H W.

Josephus' Jewish Wars.

MEMORY TEXT:—It is never dishonorable to repent and amend what has been done amiss.

The literature of the later Hebrew period has been painfully neglected by the Gentile world, while the Jewish literature that is distinctive and peculiar has been kept, I think, too much in possession of the rabbis rather than in the avenues of public reading. But the words of Josephus have been to some extent an exception to this rule. In the early days children were raised on Josephus, and it was not bad raising either. Before our modern "juvenile literature" was invented the book of Josephus early attracted the boy or girl whose mind was alert. It abounds in the literature that boys unspoiled by too many children's books would like. I am sure that this book fifty years ago would have attracted twelve or fifteen of the boys of All Souls Sunday-school, but now we could not get them to read it "for love or money," not because they are less bright than their grandfathers, but because their tastes are already enlisted—I am tempted to say vitiated—by more attractive, more highly seasoned literature. Josephus is very valuable authority; indeed, so far as most of us are concerned, he is the only available authority on a large part of the historical field covered, but he is suspected by all scholars of being guilty of any amount of inflation. He wrote everything large. He had plenty of ciphers to spare when he put down a number. His works are full of stories and exaggerations, graphic in description and oratorical in style. His sympathies were with the Romans, and his counsel was first for patience, submission, and finally for capitulation. Such advice was of course intolerable to the enthusiastic and zealous Jew, and Josephus had to work in his apologies as well as he could.

Every well-ordered library has a Josephus in it. Almost any edition is standard. Most of the editions begin with an autobiography of Josephus, which covers about thirty-six pages. He tells his own story very graphically. The date of his birth is given as 37 A. D., and he died 95 A. D. He lived to see the downfall of Jerusalem and the destruction of the temple, which is fixed at 70 A. D. He starts out in the autobiography by saying:

"The family from which I am derived is not an ignoble one. So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them."

This gives us a hint of the man which is psychologically interesting and suggests a comparison with Philo. Philo, you will remember, was a Grecianized Jew, thoroughly saturated with Greek classics, steeped in the Greek philosophy; his life's purpose was to reconcile Judaism to Greek philosophy, to prove that they were one at heart, but that the Jewish scheme of religion was a more fortunate state. Now as Philo represents the Grecianized Jew, Josephus in his thought represents the Romanized

Jew. He was deeply impressed with Rome. He tells his story in a delightful way. He relates that, some of his co-religionists having been carried off to Rome, where they were in danger of suffering injustice, he became a self-appointed embassy to go to Rome and plead for their safety and liberty. By the way he fell in with Alithurius, a dramatist, who had influence at the Roman court. Through him he was introduced to Poppaea, the Empress. She was impressed with his religion and, if we can trust his story, with his own personality and marvelous learning, and she helped him make his point. But in addition to this he became acquainted with the young Prince Vespasian, who later along figured in the wars against Judea. He went back loaded with presents from Poppaea and rejoicing in the friendship of Vespasian, which was yet to prove handy. He went back thoroughly persuaded that Rome was the coming power, the rising potency; he was extravagant here as elsewhere. He predicted that the dominion of Rome was to be everlasting, and I think it is in Josephus that we first get the phrase "the Eternal City."

In order to carry this story out in detail in our classes the map becomes necessary. In the time of Jesus Rome was the great aggressive power. Jerusalem at that time was held under a kind of independency gained by the Maccabees, who had fallen into the line of Asmonean kings and had been narrowed down to a rather incompetent line of high priests, willing to pay tribute and submit to almost any of the brow-beating nations around so far as secular life was concerned, if only they might be permitted to retain their religion.

Vespasian was at that time a commander in the Roman army, and Josephus claims to have predicted that he would some day be Caesar. When the prophecy was fulfilled he reminded Vespasian of the prediction and was made the recipient of many favors.

Josephus began by advising the people to be respectful to Rome, in short to surrender, but Jerusalem was a hot-bed of enthusiasts and was torn by internal strife; there were at least three different parties contending among themselves. When Josephus found that he had better quit that kind of advice he turned around and, by a kind of Judith ethics, got himself appointed commander-in-chief of the territory represented by Galilee. He who did not believe in war with the Romans became the head of a magnificent army, numbering a hundred thousand men, gathered to defend the Jewish territory. He tells of numberless battles. Sometimes he got into trouble, but, being his own historian, always got himself out.

Vespasian with his army finally came down to besiege Jerusalem, but news suddenly reached him that he had been declared Caesar by the army. This matter was more important than the capture of an army in Jerusalem, and, leaving the army in charge of his son Titus, he went back by way of Alexandria to take the throne of the Caesars. For the interesting and altogether powerful story of the resistance of the Jews against the siege of Titus we are indebted to Josephus.

The pith of our study is found in books five and six, containing a description of the fall of Jerusalem. I know of nothing more pathetic in the history of the world than the final destruction of the temple. Everything goes to show that the defense was most heroic; it was a religious war. It was a pious fury, with which these Jews held the citadel not so much in the face of direct assault as the more horrible assault of starvation, disease and pestilence.

This is the time to show the children the picture of Titus' arch in Rome, particularly the detail showing the bas-relief of the procession carrying the trophies. One of the trophies carried is the seven-armed candlestick taken from the temple at Jerusalem.

We have much here that would have been lost had it not been for Josephus. I do not know whether modern scholarship will call him a wise man or a reprobate. He is obviously conceited. But if Josephus believed that under the Romans the Jewish religion would be most effectively preserved, who can censure him for trying to induce his countrymen to accept the Roman protectorate and let the Romans spread their benignant flag over them? I am persuaded that while Josephus was a bombast, he was not a rascal, and was not in his own heart disloyal to the religion of the Jews. He had without doubt come to the conclusion that the best interest of the Jews was in an alliance with the Romans and that it was his duty to bring this about by fair means or by foul.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

Helps to High Living.

Sunday—The final test of religion is not religiousness, but love.

Monday—Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it.

Tuesday—No single fact in science has ever discredited a fact in religion.

Wednesday—Life is not a holiday, but an education.

Thursday—The one eternal lesson for us all is how better we can love.

Friday—What we are stretches past what we do, beyond what we possess.

Saturday—Friendship is the nearest thing we know to what religion is.

—*Henry Drummond.*

Housekeeping.

They were a loving couple,
And they built a cosey nest
Right snugly in the thicket
Where the little wife might rest,
While the husband bird was singing
His tuneful serenade,
And the wife bird was listening
In the midst of leafy shade.
But one day a cruel hunter
Came shooting by that way,
And there was but one bird nesting
When came the close of day.
Oh! how long the wife waited,
For the mate that sang no more!
Dear boys, are you not sorry
For that birdie's heart so sore?

—*Mary D. Brine.*

THE BOGY AT THE TRUNDLE-BED.

The trundle-bed prayer seems almost too sacred to be touched by the critic, for it brings back father's kindly good-night and mother's loving kiss.

"If I should die before I wake,
I pray the Lord my soul to take."

Then the tired little head snuggles down into the pillow and thinks of the lump of sugar sneaked from the table and the raisins filched from the cupboard, the whisper in school, and all the other hideous crimes of the day, and the curtains of night are not thick enough nor drawn close enough to shut out

the thought of fear lest death is lurking in the darkness. The poor little sinner trembles at the bar of a guilty conscience until tired nature, which is the tenderest of mothers, touches the long lashes with its gentle hand and whispers to the troubled little soul, "Peace, be still."

But after all the prayer is man-made. It is not God-made, like that other familiar one given by the elder brother, who, gathering about him all the children of the great family, taught them to say "Our Father." Blundering man would have said "Our King" and would have prayed for dying grace instead of living grace. It is human to fear. It is divine to hope. The God-made prayer asks the Father to "Give us this day our daily bread." We are constantly warning the children against this and that; forever picturing bogies instead of fairies; telling the rollicking boy he is going to the bad instead of winning him to go to the good. We string danger signals all along the roadway and are forever tooting the terrifying whistle till the journey is one of constant anxiety. Physically, mentally and morally we are always warning instead of winning.

Howard W. Tilotson.
In "Lay Sermons."

THE FRIENDSHIP OF A GOOSE.

This goose made its first appearance near Quebec over fifty years ago, when some British troops had been sent out to put down a rebellion of the colonists. A certain farm in the neighborhood, suspected of being a resort for the insurgents, was surrounded by sentries placed at some distance apart; and one day the sentry whose post was near the gate of the farm heard a singular noise. A fine, plump goose soon appeared on the run, making directly for the spot where the soldier stood; and close behind in pursuit came a hungry fox.

The sentry's first impulse was to shoot the thievish animal and rescue the goose; but since the noise of the report would have brought out the guard on a false alarm, he was obliged to deny himself this satisfaction.

The fox was gaining on his intended prey, when the goose, in a frantic attempt to reach the sentry-box, ran his head and neck between the soldier's legs just as the pursuer was on the point of seizing it. Fortunately, the guard could use his bayonet without making a disturbance, and he did this to such good advantage that the pursuit was soon ended.

The rescued goose, evidently animated by the liveliest gratitude, rubbed its head against its deliverer's legs, and performed various other joyful and kitten-like antics. Then, deliberately taking up its residence at the garrison post, it walked up and down with the sentry while he was on duty, and thus accompanied each successive sentry who appeared to patrol that beat.

About two months later the goose actually saved the life of its particular friend in a very remarkable way. The soldier was again on duty at the same place; and on a moonlight night, when the moon was frequently obscured by passing clouds, the enemy had formed a plan to surprise and kill him. His feathered devotee was beside him as usual, while he paced his lonely beat, challenging at every sound, and then "standing at ease" before his sentry-box. The goose always stood at ease, too, and it made a very comical picture.

But some undesirable spectators—at least, of the soldier's movements—were stealing cautiously toward the place, under cover of the frequent clouds and a line of stunted pine trees. Nearer and nearer to the post they crawled, till one of them, with uplifted knife, was about to spring on the unsuspecting man.

Then it was that the watchful goose covered itself with glory by rising unexpectedly from the ground and flapping its wings in the faces of the would-be assassins. They rushed blindly forward; but the sentry succeeded in shooting one of the party and bayoneting another, while the goose continued to worry and confuse the remainder until they fled wildly for their lives.—*St. Nicholas.*

Sympathy and Succor.

Abraham Lincoln, during the war, frequently visited the hospitals and addressed cheering words to the wounded warriors. On one occasion he found a young fellow whose legs had been amputated and who was evidently sinking fast. "Is there anything I can do for you?" asked Lincoln. "You might write a letter to my mother," was the faint reply. The president wrote at the youth's dictation: "My dearest mother, I have been shot bad, but am bearing up. I tried to do my duty. They tell me I cannot recover. God bless you and father! Kiss Mary and John for me." At the end came these words as postscript: "This letter was written by Abraham Lincoln." When the boy perused the epistle and saw those added words, he looked with astonished gaze at the visitor and asked: "Are you our president?" "Yes," was the quiet answer; "and now you know that, is there anything else I can do for you?" Feebly the lad said: "I guess you might hold my hand and see me through." So, sitting down at the bedside, the tall, gaunt man, with a heart tender as a woman's, held the soldier's hand—through the livelong night—till it grew cold and rigid in death.—Northwestern Christian Advocate.

NESTING TIME.

There is no season of the year when the country is more inviting and interesting than during the month of May. Nothing is so sweet as the first fragrant blossoms of the Spring, nor so delicate as the unfolding ferns. It is the festival of the migrating birds when the air pulsates with song and fluttering wings. The drudgery of house-building and its ensuing cares is performed to music.

Early one May while visiting one of the garden spots of Illinois which is a favorite neighborhood for birds, I observed a tiny brown wren darting in and out of the metal cap covering of a gas-light globe. The long grass and material in her bill clearly explained her purpose there. After nearly every flight she would pause a moment on the porch railing, pour forth a rippling melody, and disappear for more straws without brick.

With visions of the approaching hotel season when this lamp would be needed to light the entrance, I called the landlord's attention to the misdirected efforts of the bird. He smiled good-naturedly and replied: "Oh, she was here last year and we could not light that lamp nearly all Summer. I guess she likes the place and we will have to do without the lamp until she gets her family out of the way." Then I understood why there were so many birds about that place.

B. E. J.

A West African, on a visit to England in connection with a missionary society, was shown a collection of photographs. "What is this?" he asked, gazing wonderingly at one of them. "That is a snapshot taken during a scrimmage at a Rugby football game." "But has your church no missionaries to send among these people?" he demanded.—Topeka Capital.

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

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The Field.

"The World is my Country; to do good is my Religion."

LITHIA SPRINGS CHAUTAUQUA.—There is an attractive supplement to "Our Best Words" for April in which Mr. Donthit gives an account of his recent visit to Boston after an absence of twenty years. One page is devoted to the program of Lithia Springs Chautauqua, which will hold its tenth annual session from August 8 to 27. Booker T. Washington, Prof. Geo. E. Vincent and Rev. Anna H. Shaw are among the list of lecturers.

TUSKEGEE, ALA.—The April number of the Southern Letter gives an account of a student who walked three hundred miles to Tuskegee to learn the wheelwrights' trade. The good which this institution can accomplish for the colored race under the noble leadership of Booker T. Washington is only limited by its finances. Every dollar which goes to swell the $500,000 endowment fund helps along the good work.

CHICAGO.—A small pamphlet entitled Neighborhood House, Sixty-seventh and May Streets, Chicago, has reached the editorial desk. The introduction, written by Mrs. Harriet M. Van Der Vaart, tells the simple story of helpfulness which originated with the Stewart Avenue Universalist church. Now that the work has reached such dimensions the church feels that greater good may be attained if it is supported by the community in place of a single denomination and generously withdraws any special claim to the work. Further particulars can be obtained on application to Mrs. Van Der Vaart, 67 May street, Chicago. * * * The Chicago Sunday School Union will meet at 45 Randolph street (just east of the Masonic Temple) on Tuesday, May 8th. Supper will be served at 6:15 and at 7:15. Miss Marian Pritchard of London will give an address on "Sunday School Literature." All interested in the use or the choice of printed matter to be put into pupils' hands are cordially invited to be present.

WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

Special meeting on April 19th. Present: Rev. J. R. Effinger, Mrs. Perkins, Mrs. Southworth, Miss Hintermeister, Mr. Kendall and Mr. Scheible. The treasurer reported donations of two dollars each from the Unitarian Sunday School at Albany, N. Y.; of five dollars each from the Sunday School at the Church of Good Will, Streator, Ill., and of twenty dolars from the Third Unitarian Sunday School at Chicago. These with twenty-three dollars received during the month for annual membership will still leave fifty dollars to be raised before our annual meeting to make ends meet for the year.

The secretary then read a letetr from Rev. A. W. Gould tendering his resignation as president of the society and as director. A committee of two (consisting of Mrs. Perkins and Mr. Kendall) was appointed to express to Mr. Gould the sincere regret at his proposed withdrawals from the board, and to tell him of the unanimous wish of the directors that he withdraw his resignation and that he continue at least a little of that helpfulness to which so much of the society's progress is due.

Plans for the annual meeting on Wednesday afternoon, May 16th, were then discussed informally and Mr. Effinger was asked to contribute a paper on the past work of the society, showing its aims and to what these have led. Further details of the program were left to be announced later.

ALBERT SCHEIBLE, Secretary.

WALDENSIANS AT HOME AND ABROAD.

In northwestern Italy a series of valleys of rare beauty are inclosed by the crescent range of the Cottian Alps. A more picturesque region than this it would be difficult to find anywhere. Its sequestered shades, its beautiful groves and waterfalls, its dark gorges and its snow-capped mountains attract the notice and ravish the eye of the tourist. These valleys have been from time immemorial the homes of the Waldenses, a people whose history is as marvelous as the physical features of the country are beautiful and picturesque. Here, through ages of almost relentless persecution, God has preserved a little company of the "faithful," who have clung tenaciously to the "faith once delivered to the saints."

We have been called the "Israel of the Alps." Milton has perpetuated the memory of our sufferings and trials in the familiar lines:

"Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold.
Even them who kept Thy truth so pure of old,
When all our fathers worshiped stocks and stones."

It is not a matter of surprise, therefore, that a recent immigration of a little band of Waldenses to North Carolina should have excited such widespread interest in this Protestant country. The occasion of this emigration from our native Italian valleys is the overcrowded condition of our population and a natural ambition among the poorer classes to better their condition by seeking homes in the new world.

The first company of Waldensian colonists landed on these shores in the spring of 1893 and was composed of twelve families only. Since then we have received many additions from time to time, so that the colonists now number over 300 souls. The place selected for the settlement of the colony was a 3,000-acre tract of timber land located in Burke county, N. C., on the North Carolina Railway, a branch of the Southern Railway. We have baptized the new place "Valdese," and it immediately became a flag station of said railroad.

By far the finest building in the village of Valdese is our church, recently built of stones, and dedicated to the worship of God on July 4, 1899. The total cost was about $5,000, and it has a seating capacity of 450. The work was done entirely by the colonists. Then there is the school building, the post office, the parsonage, the home for our two teachers, two stores and a few private dwelling houses. The houses of the colonists are scattered all around the Valdese station on their own farms, which vary in size from forty to eighty acres.

Owing to the extreme poverty of the great majority of these settlers, whose only wealth was a large family of small children, it is easy to understand that we have had our trials in plenty. And, while our sufferings cannot be compared with those of the first European settlers in America—thanks to the help received from many kind American friends—still we suffered enough to be able to sympathize with the Pilgrim fathers who landed at Plymouth Rock.

Considering the smallness of their means, it is simply wonderful the progress which has been achieved during these seven years. Some of the Waldensian farms are today the very best that can be found in this neighborhoood and are loooked upon by the natives as model farms. We raise wheat, corn, potatoes and fruits (apples, peaches, grapes, etc.). Of all this the Waldensian colonists have enough and more than enough for the use of their families. The land is naturally poor and the colonists cannot expect to make much money, but one thing is certain: if they keep on working as steadily as they have been doing so far, they can get a good living on their farms; and this is considered a great blessing for most of our people.

Even in case we do not get many other additional families from Italy, our colony is bound to grow, as you may well perceive when I tell you that there are in the settlement over 100 children under 18 years of age. There are seventy-five children in our day schoool, and they are all taught English. Our excellent teachers are two accomplished young ladies from New England—Misses M. Knox and E. Abbott. I preach in French twice a month, in Italian once and once in English. At this last service our American friends of the neighborhood join with us.

Hoping that the foregoing little account of the first Waldensian colony in these United States will interest some of the readers of Unity, I send it on with great pleasure, begging

you to accept my sincere thanks should you deem it worth publishing. BARTH. SOULIER, Pastor.

Besides the settlement in our own country so well described by Pastor Soulier, the Waldenses have a flourishing colony in South America, settled some forty years ago, and numbering now about 4,000 souls.

The University of Glasgow has recently conferred the degree of D. D., honoris causa, on the Rev. Jean Pierre Pons, pastor at Torre Pellice in the Waldensian valleys of Piedmont, and for the past twelve years moderator of the Waldensian church of Italy. M. E. H.

The Bloodless Sportsman.

I go a-gunning, but take no gun;
I fish without a pole:
And I bag good game and catch such fish
As suits a sportsman's soul:
For the chiefest game that the forest holds
And the best fish of the brook
Are never brought down by a rifle-shot,
And are never caught with a hook.

I bob for fish by the forest brook,
I hunt for game in the trees,
For bigger birds than wing the air,
Or fish that swim the seas,
A rodless Walton of the brooks,
A bloodless sportsman I;
I hunt for the thoughts that throng the woods,
And dreams that haunt the sky.

The woods are made for the hunters,
The brooks for the fishers of song,
To the hunters who hunt for the gunless game
The streams and the woods belong.
There are thoughts that moan from the soul of the pine,
And thoughts in a flower bell curled
And the thoughts that are blown with the scent of the fern,
Are as new and as old as the world.

So, away! for the hunt in the fern-scented wood
Till the going down of the sun;
There is plenty of game still left in the woods
For the hunter who has no gun.
So, away! for the fish by the moss-bordered brook
That flows through the velvety sod;
There are plenty of fish still left in the streams
For the angler who has no rod.

—Sam Walter Foss.

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Six little straw hats on the first of June,
We sing of them now to a different tune,
And each little hat by itself alone,
For everyone now has a style of its own;
For one is all crown without any brim—
It is anything now but proper and prim—
And one is all brim with just enough crown
To carry the ribbon with ends hanging down.

And one is so tattered you never could tell
How it managed to hang together so well,
And one had a droop and a pitiful air,
Tho' such as it is it is all of it there.
And one is so blackened—or should I say tanned—
It seems proper to call it a contraband,
And one is so queer as to shape that I know
It would do quite well for a Paris chapeau.
Oh, six little hats, if you only could say
How you have been used since the first of May,
And where you have been, the wonder would be
That there is a bit of you left to see.

—Exchange.

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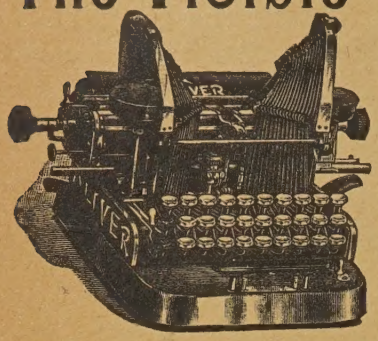

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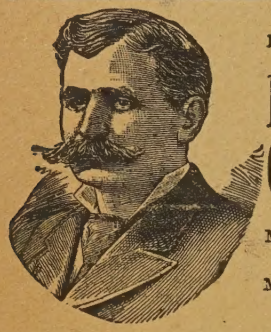

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